

LATTER DAY SAINTS SOUTHERN STAR

"BUT THOUGH WE OR AN ANGEL FROM HEAVEN PREACH ANY
OTHER GOSPEL UNTO YOU THAN THAT WHICH WE
HAVE PREACHED UNTO YOU, LET HIM BE ACCURSED." GAL. 1:8, 9.

VOL. 1.

CHATTANOOGA, TENN., SATURDAY, AUGUST 26, 1899.

No. 39.

THE UTAH VOLUNTEERS.

By O. F. Whitney.

Crown the conquerors, homeward coming,
Fresh from freedom's glorious fight;
Vanquishers of vile oppression,
Champions of a nation's right!

Guardians of a great state's honor,
Oft by slanderous tongues assailed!
Who dare brand her as disloyal
Whose brave sons have thus prevailed?

Hear their dreadful batteries roaring!
Hear their shouts above the storm,
Where in vain the flying foe man
Seeks his shattered ranks to form—

Shouts that quell the shrieking tempest,
Drown the thunder of the sea:
"UTAH NEVER WAS DISLOYAL—
NEVER WAS AND NE'ER SHALL BE!"

Crown her warriors, homeward coming,
Victors from a valiant fight;
Bearers of Columbia's burden,
Heralds of her truth and light!

Not with boastful ostentation,
Not with bombast's empty din,
Not with fulsome adulation,
Welcome these, our heroes, in.

Simple truth for them suffices;
Tell the ever thrilling tale,
How the batteries at the trenches
Braved the deluge and the gale;

Backward hurled the Spanish legions,
Battered down their bristling towers,
Routed Aguinado's rabble,
Freed the land from tyrant powers;

Pioneering freedom's pathway—
Freedom's? Yes, whose meaning clear
Yet shall dawn upon the darkness
Cleft by Utah's Volunteer.

Brothers on the field of battle,
Brothers let them bide for aye.
Welcome, conquerors of Luzon!
Welcome from the fiery fray!

Welcome, all who fought for freedom,
Fought or followed where she led!
Utah honors all her heroes—
Heroes living—heroes dead.

Greet them with the song of gladness!
Crown them with immortal bays,
With a nation's benediction,
On this blessed day of days!

There are four T's too apt to run,
'Tis best to set a watch upon;
Our Thoughts,
Oft when alone they take them wings,
And light upon forbidden things.

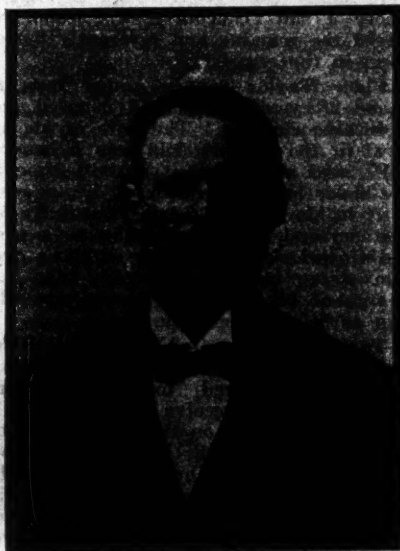
Our Temper,
Who in the family guards it best
Soon has control of all the rest.

Our Tongue,
Know when to speak, yet be content
When silence is most eloquent.

Our Time,
Once lost, ne'er found; yet who can say
He's overtaken yesterday? —Selected.

DEATH OF ELDER THOMAS H. BELL.

The first intimation of the sickness of Elder Thomas H. Bell was a telegram received about 8 p.m. Sunday, Aug. 20, from his companion, Elder F. L. Corbett, telling of the sad demise: "Elder Bell died at noon today; make arrangements for body to be taken home; bring coffin to Berzelia, Ga." Speedy arrangements were made, and President Rich, accompanied by an undertaker, left on the 3 o'clock train Monday morning for Berzelia. That morning about 8 o'clock



ELDER THOMAS H. BELL.

the following was received from the attending physician: "Elder Thomas H. Bell died today at 12:30, from heart failure. He had been sick with fever but one week. I did not see him until yesterday afternoon, too late to render him much assistance. Elder Corbett says that he will expect you to arrange to send body home. If you come down, Berzelia is the nearest station. Inquire for A. C. Prather. We are trying now to get a message to you.

"Yours respectfully,

"F. H. PHILLIP."

At 3 p.m. Tuesday the following telegram was received from President Rich:

"Elder Bell had malarial fever for about a week, but was not considered dangerous until the day before he died. Immediate cause of death was heart failure. His wife, Josephine, has not yet been notified. You should notify his bishop, and he will then break the news to Sister Bell. The body is about three miles away from Berzelia. Will leave at 11:30 tonight, reach Chattanooga at 1 o'clock tomorrow, Union depot. Notify President Snow."

At 1 o'clock Tuesday the corpse reached Chattanooga and was removed to Sharp's undertaking parlors, and casket prepared for shipment west. On a beautiful plate of silver was inscribed

FAITHFUL AND TRUE.
ELDER THOMAS H. BELL
HE DIED IN THE HARNESS.

On the same day Elder Ralph T. Mitchell started for the destination, Glenwood, Sevier county, where the body will be interred.

Miss Eliza J. Prather wrote the following interesting letter:

"Elder Thomas H. Bell was taken ill the 12th of August at the home of my father, Addison C. Prather, but did not make his sickness known to us until the next day. We doctored him to the very best of our knowledge, and he seemed easy until Thursday, when a hard breathing spell came on, which lasted until death. Dr. Phillip, of Harlem, waited on him, but to no avail. His companion, Elder Corbett, was very attentive and stayed with him day and night.

"On Sunday morning, while I was standing by his bed side fanning him, I saw a beautiful light encircling his head and resembled a ray of sunlight. I was not excited nor did I feel afraid, but I felt convinced that he was going to die and was in the straight and narrow way which leads to eternal life. He departed this life at half-past twelve o'clock, Sunday, the 20th of August.

"I wish every person could see the Gospel of Christ as I see it. I believe the Church of Jesus Christ of Latter Day Saints is the only true Church."

The sentiments of the mission are ex-

pressed in the words, "he died in the harness." No higher tribute can be paid.

The loved ones at home received the following:

Aug. 22, 1890.

Mrs. Josephine Bell, Glenwood, Utah.

Dear Sister—The sad news of the death of your noble husband was no doubt broken to you yesterday, and it now becomes a painful duty to write you concerning the same. Words cannot half express the sympathy we have for you, but the Master, in His infinite wisdom, has seen fit to relieve him of his duties here on earth, and no doubt call him to labor beyond the veil. Everything was done for your husband that could be done. We are very sorry that we had not heard of his sickness, thereby making it impossible for some of us to get to his bedside before he died. He died in the arms of his companion at the home of one of the Saints. Inclosed you will find a statement of his sickness and death written by a member of the family where he was staying. As soon as we heard the sad news the President of the Mission went immediately with an undertaker to Berzelia, Georgia. The body has been embalmed, placed in a metallic casket, and should, on arrival, be in good condition to dress in temple clothes. Brother Mitchell has with him your husband's grip and personal effects. The family of Saints asked if they might have the photograph of yourself and little ones, and thinking there would be no objections their request was granted. We knew nothing of your husband's sickness until notified of his death. Nothing has been spared to get the body to you in as satisfactory manner as possible. The whole Mission mourns with you in your hour of trouble, and we know that many hearts in Zion will go unto you in all tenderness. Your husband was faithful and true, and he died in the harness. The sweet children given to you by God have an example and an ideal in their faithful father. You have much to live for, and although the parting from your dear one is a severe blow, the grand reunion that is to come in the hereafter, will more than repay for the sacrifice of being separated from your husband for a few short years. Your husband's name has been inscribed upon the roll of honor in the Mission history, and his name will be handed down to future generations as among those who gave their lives preaching the glorious principles of Eternal Life that his fellows might be made better and gain for themselves salvation.

We pray God, the Eternal Father, to bless and comfort you, give you strength and endurance, and may the peaceful influence of His Holy Spirit pervade your being and give unto your dear ones protection against all evil, and give you happy lives. God bless you.

Your brethren in the Gospel,

BEN E. RICH.

LEWIS R. ANDERSON.

GEORGE A. LYMAN.

Sister Christo Hyldahl sends her love.

The flour mills of this country do some little work. Besides making flour to feed 75,000,000 of people, they last year shipped away 18,000,000 barrels of flour, equal to about 80,000,000 bushels of wheat. The average price for wheat exported this year has been 74.77 cents per bushel. When sent in flour it has been 87.67 cents per bushel, which gives 12.0 cents per bushel for manufacturing.

History of the Southern States Mission.

The month of July, 1888, was very quiet as for mob violence. Many of the Elders were sick in the field, some having to be released in order to preserve their lives. Encouraging reports, however, of the progress of the work was received from different conferences.

In August much more sickness was reported. From Virginia word was received that Elders Edmund Y. Taylor and Ririe were sick, but not serious; but about the 9th or 10th Elder Roundy, of that Conference, wired the brethren at the office that the cases of those two Elders had assumed a critical aspect. They desired assistance in caring for them, as already the sick brethren were unable to move around.

Preparations were immediately made for Elder Stooky, of the office, to go to their aid, when on the 13th word came that Elder Taylor had died that morning. Elder Stooky secured a metallic casket and left immediately for Rockbridge county, Virginia. He arrived there on the 14th and met Elder Roundy, and together they traveled all night and reached the place where the body of Elder Taylor lay. They found that all preparations had been made to bury the remains there, a coffin having been procured and the remains placed therein. This was changed; the body was placed in the casket and prepared for shipment. Elder Stooky left for Chattanooga with it, while Elder Roundy remained in charge of Elder Ririe.

Upon the arrival of the body in Chattanooga it was placed in charge of Elders John C. Harper and Jones and started to the relatives. Some delay was caused in starting the remains for their final resting place, but after starting they were safely conveyed through to Ogden. There a sad concourse of people received the remains and reverently buried them in the cemetery.

Elder Taylor was a young man of about 28 years. He was married and had three children. The date of his arrival in the mission field was February, 1887, and although but a short time in the field, he was known as being energetic in his labors, laboring faithfully for the conversion of those who so needed the Gospel. The counsels of those over him were implicitly obeyed; the discharge of his duty was looked upon by him as being imperative.

Toward the close of the month Elder Ririe commenced to improve and after a time was removed to other quarters, where he could receive better aid.

President Spry, on the 25th and 26th, held conference with the Maryland Conference at Mr. Champ's place, on the edge of Pendleton county, West Virginia. The meetings held were well attended; all the Elders were present and received instructions needful to their labors.

On the night of the 2d of September Elders Elias S. Wright, president of the West Tennessee Conference; James H. Douglas, Thos. M. Holt and Asabel L. Fuller, traveling Elders in conference mentioned, were stopping with Brother James T. Brooks, in Crockett county, Tennessee.

Toward the middle of the night twenty-five armed men rudely woke them and dragged them into the woods. The brethren were in their night clothes and in this shape were made to take fifty stripes each, from the brutal force of these ruffians. Birch withes, roughly trimmed, were used and as they struck the backs of the Elders the little knots would sink into the flesh, while the branch would raise great welts wherever

they lashed the body. As the whipping continued the blood would flow from the ugly wounds being made, and this saturated the clothing thoroughly. They were forced to promise to leave the county by 10 o'clock in the morning. The beating then ceased and they were allowed to go and make preparations to leave. Half-beaten to death, the blood oozing from the wounds on their backs and their garments sticking to the lacerated flesh, they left the country at the agreed time.

Brother Brooks also received brutal treatment from the mob. His head was struck a severe blow, which caused the blood to flow freely. When the matter was heard by the Young Ladies' Improvement Association in Utah, a letter of condolence was written the brethren and friend, in which such ungod-like acts were severely denounced.

Letter From Constantinople.

Millennial Star.

The following letter from Elder Mischa Markow, dated Constantinople, July 7, was received by President Schulthess, of Hamburg, with the request that it be translated and sent to President Lyman:

"I received a letter from Brother Lyman saying that if I have no liberty in Hungaria I should go to Constantinople to labor with Elder Hintze, and I followed his advice.

"Now I wish to tell you how I got along in Hungaria. I received those German cards, 'Articles of Faith,' and I wrote the following on the back of the cards: 'The true Church of Christ is upon the earth again, organized with Prophets, Apostles and endowed with power from on high,' and then I commenced to distribute them. The people then commenced to inquire how and when the Church was again restored. I gave them the Voice of Warning, the Book of Mormon and the Pearl of Great Price. The Lord then raised up some friends who supported me materially. After I had spread the Gospel some, my enemies went to the city officials, and two of them, accompanied by two policemen, came to see me and appeared to be very angry. They took all my books, tracts and every piece of paper I had away from me, and took me to the court, where they questioned me in regard to my religion. I explained the doctrines of our Church to them, told them that God speaks again to the people on earth, but they began to get very angry at me and said that I was crazy, others said that I had either lost my senses or that I was a swindler and deceiver. Then they took me and cast me into prison. After forty-eight hours they let me out and asked me again, when I gave them the same answer. Then they forbade me to preach this Gospel, and a policeman came with me and put me on the train, and I left.

"I did not get the second letter from President Lyman. Three days after receiving his first letter I was put in jail, after which I left the city."

"Live so as to be missed," was the message a great man once sent to some young people. He knew that most lives are not of that sort. Many of us will not leave a very big gap in the world when we depart from it. Our lives have not been put into other lives. We have not spent our energies in touching other people in helpful ways. The best that can be said over many of our biers will be, "he never harmed anybody." And that is a poor eulogy.

RESTORATION OF THE GOSPEL.

APOSTLE M. F. COWLEY.

(Continued From Page 299.)

In our preceding article we endeavored to prove from Bible prophecies that a restoration of the Gospel in its fullness, by modern revelation, would take place in the Last Days. We now, under the same heading, desire to show that such a restoration has taken place, and that Joseph Smith, the Prophet, was the man through whom God has established anew His church upon the earth after the ancient pattern, with Apostles, Prophets, gifts and blessings, visions and revelations. Joseph Smith announced to the world that he had received the visitation of Heavenly Messengers, that they conferred upon him authority to speak and officiate in the name of the Lord, with the same power and authority received and exercised by John the Baptist and the Apostle Peter in ancient times. In the first place, the prophecies quoted in our last letter could never be verified unless some one should come to the world bearing just such a testimony as that borne by Joseph Smith. Next, when we ask of Catholic and Protestant ministers if an angel has come to any of them with the everlasting Gospel, they answer in the negative and deride the idea of new revelation. Ask them if Elijah the Prophet has come to them, to plant in the hearts of the children the promises made to the fathers. They say no. Has the Messenger spoken of by Malachi come to you and taught you how to build a temple to the Lord, that He may "suddenly come to His temple?" The very question itself is treated with utter astonishment, and the man who asks it is counted erratic. We must therefore turn from sects having forms of godliness, "but denying the power thereof," to other sources to find some one who has or shall receive the revelations of the Almighty in the Last Days. One thing is certain, if the claims of the Latter Day Saints are not true, then some one in the future must come with just such claims, and we ask the question, will the world be any better prepared to receive a message of this character in the future than they are today? Certainly the hearts of the people are not being prepared for such testimonies by the influence and teachings of modern ministers. Let us divest our minds of all prejudice. "Prove all things, hold fast that which is good," and ask the question, what constitutes complete evidence that a man is a prophet of God?

A man to be a reliable witness in a human court must be a man of veracity, whose honor cannot be impeached. Such a man was Joseph Smith the Prophet. His parents were hard-working farmers. They had a standing in the community for virtue, honesty, industry and sincerity in religious devotion, unexcelled by any. His progenitors were among the early founders of New England, who came from the "mother country" to enjoy the greater liberty of worshipping God without molestation according to dictates of conscience. His progenitors were soldiers of the Revolution. They offered their lives freely upon the altar of liberty, for the freedom of the American colonies and their descendants for all generations to come. From such a line of ancestors came the Prophet Joseph Smith. If they were not popular, and great, and affluent in the eyes of the world, neither were the immediate ancestry of Jesus and His Apostles. If Joseph was poor and earned his bread by the sweat of his brow, so did most of all

the Prophets since the world began. He enjoyed the reputation among those who knew him best in every state in which he lived throughout life of being an honest, industrious, virtuous, patriotic man.

On trumped up charges by the enemy of truth, he was arrested and tried in courts, never conducted by men of his own faith, and thirty-nine times he was honorably acquitted. The last time his enemies said, "If the law cannot reach him, powder and lead shall." How like the experience of Jesus before Pilate. Honorably acquitted by the judge, they cried out, "Let his blood be upon us and upon our children;" and so it has been, and that is true of those who shed the blood of the Prophet and Patriarch in these last days. In view of the unpopularity of believing in angels and revelations in this age, what purpose could a man have in view to make such a declaration, unless it was true? He gained no popularity nor honors of men by it; he made no wealth of a worldly character by such a course. On the other hand, he suffered ignominy, scorn, persecution in almost every form, including hunger, fatigue, exile, imprisonment and death at the hands of assassins. If it could be urged with the least propriety that when he announced his first vision he was so young, only about 15 years of age, not much older than Samuel the Prophet when God called him, that he did not realize the terrible consequences of such a testimony, he certainly realized in a very short time, and had every opportunity to correct his assertions had they been false.

Human nature is not such as to maintain known errors with such unwavering integrity and consistency against the bitter opposition of the world from boyhood to the grave. Yet with all his increasing trials and persecutions, which rolled upon him all his life like the angry waves of the oceans clashed by the winds against the peaceful shore, he never faltered. His testimony never modified. He testified that he saw God the Father and the Lord Jesus Christ and received the ministrations of John the Baptist, Peter, James and John, Elijah and other Prophets, who lived in bygone ages. With these circumstances and knowledge of his character, the charge of fraud and dishonesty cannot be laid against him. If so, every prophet since the world began can be counted a dishonest man.

The next question which naturally follows is: Could he be mistaken? In answer we say: He was not a religious zealot. He was a young man of a practical mind. While not a skeptic, he was reasonable, and thought that men professing to be the servants of the Lord should give some proof similar to that given by the ancient Prophets. At least, if they had the true Gospel, with the gift of the Holy Ghost, they should not be full of contradictions on doctrine. He was of such a disposition, not easily deluded by the unfounded theories of men.

He belonged to no church, and, like the ancient Apostles, was free from preconceived dogmas and theories. He had no system to bolster up, not a pet theory to maintain. His mind was free and of such a nature to be the most likely to be selected for the great work which the Lord assigned him. The circumstances which led to his prayer offered in the grove near Palmyra, New York, in the spring of 1820 were these: A great religious revival had been in progress. He attended. It consisted of people who were Baptists, Methodists, Presbyterians, etc., represented in the pulpit by their

respective ministers. When a convert joined the Baptists the other ministers "This is the way, walk ye in it." And another, "This is the way, walk ye in it. And another, "This is right; follow this way." Yet their spirits and doctrines were in conflict. He could get no light from them. In this frame of mind he commenced to read the Scriptures. He came to the first chapter of James, fifth and sixth verses. It reads as follows: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering, for he that wavereth is like a wave of the sea driven with the wind and tossed. For, let not that man think that he shall receive anything from the Lord." He believed the promise. He put it to the test. He knelt in a grove of timber, and asked God which denomination was right. While thus engaged an unseen power seized him, tied his tongue, as it were, and apparently would have destroyed his life. These are Joseph's words, quoted from the "Pearl of Great Price," page 59: "Just at this moment of great alarm I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me. It no sooner appeared than I found myself delivered from the enemy which held me bound. When the light rested upon me I saw two personages, whose brightness and glory defy all description, standing above me in the air. One of them spoke unto me, calling me by name and said (pointing to the other) This is my beloved Son. Hear Him." In answer to my question, which of the sects were right? he answered that none of them were, and was forbidden of the Lord to join any of them.

This prayer was offered by an honest boy, seeking after truth, unable to get the whole truth from men. Would the Lord suffer such a prayer to go unanswered, or suffer this boy to be deceived by Satan? All reason, all Scripture answers, No. "Ask and ye shall receive; knock and it shall be opened unto you." If a son ask his father for bread, "will he give him a stone?" If he ask for a fish "will he give him a serpent?" The Savior answers, No. If it is argued that Joseph was alone, and no one else present to corroborate his testimony, we have two answers, one is that those determined to reject such revelations will deny the veracity of two or three men as readily as the assertion of one, which history proves. (To Be Continued.)

Releases and Appointments.

Releases.

Andrew Sprowl, Jr., North Carolina; John B. Creer, Joseph Hughes and William H. Petty, Chattanooga; Ralph C. Mitchell, East Tennessee; W. R. Dameron, North Carolina.

Assignments of New Elders.

Virginia Conference—Morgan J. Rich, A. W. Larsen, Erastus Christensen and Harvey J. Harper, Jr.

North Alabama—Frank L. Osborn and Jas. R. Hawkins.

East Tennessee—Jefferson G. Hunt, H. M. Schlappay, and Alfred P. Harper.

Transfers.

J. T. Carruth from South Carolina to office; W. P. Nebeker and Ben L. Rich, Chattanooga, and J. W. Funk, of Georgia, to Ohio conference.

Many a poor man leaves his son the ability to acquire wealth, while many a rich man leaves his without the ability to keep it.



Published Weekly by Southern States Mission, Church
of Jesus Christ of Latter Day Saints,
Chattanooga, Tenn.

Terms of Subscription: { Per year . . . \$1.50
Six months75
(In Advance) Three months .40
Single Copies, 5 Cents.

Subscribers removing from one place to another,
and desiring papers changed, should always give
former as well as present address, by postal card or
letter.

Entered at the Post Office at Chattanooga, Tenn., as
second class matter.

Correspondence from all parts of the missionary
field is solicited. Give name and address, or articles
will be rejected. Write on one side of paper only
when sent for publication. We reserve the right to
either eliminate or reject any communication sent in.
Address Box 103.

SATURDAY, AUGUST 26, 1899.

ARTICLES OF FAITH OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that, through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy, and by the laying on of hands," by those who are in authority, to preach the gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth; and that the earth will be renewed and receive its paradisaical glory.
11. We claim the privilege of worshipping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers, and magistrates; in obeying, honoring and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things."—JOSEPH SMITH.

Oak Hill school house, located near Evensville, is burned. Many of the Elders laboring in Tennessee have had the privilege of bearing their testimony to the people who assembled therein.

The formation of a good character is the serious business of a lifetime. We can endure the absence or the loss of anything and everything else, for all other things will perish in the using, and end, at latest, when this life ends; but our character is ourself, the inseparable attributes that continue for eternity, and determine the eternal well or ill-being. What we have we must leave at death to others; what we are, what we have made out of ourselves, we cannot divest ourselves of at any time.

THE SIN OF EACH PROPHECY GENERATION.

PROPHECY has been defined as history reversed. In looking back on the history of the world, in the light of revelation, we find among man a characteristic that has invaded their souls from a very early day, that of rejecting the living oracles of God. One writer has said, "good men become heroes as the lapse of time widens," and this is truer of no other class of men than the prophets of God.

Noah was despised because he called on the people to repent, and when he told them that the earth would be covered with water, they doubtless appealed to the teachings of former prophets to justify themselves in rejecting this idea heretofore unknown. Moses pleaded with Pharaoh to allow the Israelites to leave Egypt in peace, but his pleadings were in vain. Strategy was used, but not until the first born in the king's household was found dead would Pharaoh consent for them to leave. Not only Pharaoh and the Egyptians disbelieved in the living prophet, but many of the Israelites were steeped in disbelief, and as a result failed to sprinkle their doorposts with blood, and their first born also died. Israel was a chosen people of the Lord, yet we find them forsaking those sent of God to be their advisors, temporal and spiritual, and instead of a prophet they desired a king like the Philistines.

The people of today say, "if we had a prophet among us we would leave all and do as he bade. Had we lived in the days of ancient Israel we would have believed in the teachings of the patriarchs and prophets, and not drawn ourselves away and asked that kings like those of the Philistines be substituted." Those who believed in Moses and the prophets, yet were ready to stone Christ and even put him to death, were of this same class. The lowly Nazarene asserted Himself as Lord and Master. He performed many mighty works among the people, yet so few were ready to believe on the words which He spoke. The scribes and Pharisees sat in Moses' seat and judged by the law of Moses, but they were ready to punish the Son of God for doing good on the Sabbath day.

Boasted sectism today occupies the chair of the scribes and Pharisees. They claim to believe in Moses, in the prophets, in Christ and His Apostles, but when a prophet stands forth, as have those of former days, he is immediately branded as an imposter. Is it because the Scriptures teach that there will be no more prophets? Certainly not; but because this nation has fallen into the rut made by former ones, namely, professing to believe in dead, but rejecting the living oracles of God.

The Savior told the Jews that if they believed in Moses and the prophets they would believe in Him, and the same may be said of the prophets of today. Sacred Writ plainly teaches that the gifts of the Spirit will be enjoyed in latter as in former days. Peter quoted a prophecy from Joel in which the Lord promised to pour out His spirit on all flesh, both old and young. This was not fulfilled in the days of Christ, yet not one word will fall unfulfilled, so we may consistently expect this prophecy to be fulfilled literally as those whose fulfillment are a matter of history. Daniel prophesied that God would set up a kingdom in the last days, which would be an everlasting kingdom. "God works

on natural principles," and that He works through the medium of man was clearly demonstrated in the cases of Cornelius and Paul, for, instead of heavenly messengers telling them what to do they were referred to His authorized servants. That God will act in this as in former days is consistent with the unqualified statement of Amos (3:7). "Surely the Lord God will do nothing, but He revealeth His secrets unto His servants, the prophets." If God has a work to perform in this day, of necessity there will be divinely inspired servants, for as it was in the days of Noah it shall also be in the days of the coming of the Son of Man. If a prophet is not raised up to warn the people, if the warning does not precede the coming of Christ, if the inhabitants of the earth are not called to believe in this living oracle of God, the generation will not be like unto the days of Noah.

Jeremiah tells us (31:33) that a new covenant will be made with Israel in the "last days;" in many respects it will be similar to the covenant made with ancient Israel, but this covenant of the "last days" is an everlasting covenant, and will never, never, be broken nor destroyed. Ezekiel says (20:35-37) at the time this covenant is in vogue the Lord will plead "face to face."

The method to be used in bringing about this work is similar to that of former dispensations. An angel was to come (Rev. 14:6-7) and bring the everlasting Gospel, which was to be preached to every nation, kindred, tongue and people, telling them to worship the God who made heaven and earth, the seas and fountains of water. After this another voice was to come from heaven saying, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plague." The Saints were to be gathered to Zion and given "pastors according to mine heart, which shall feed you with knowledge and understanding." (Jer. 3:15.) Elijah, the prophet, was to come and turn the hearts of the children to the parents and the hearts of the parents to the children.

The work established by the youthful prophet, Joseph Smith, is rapidly fulfilling the measure of its creation. The Kingdom of God has been established, to prepare the way for the second advent of our Lord and Savior, an everlasting covenant has been made with God's people—God the Father and His Son, Jesus Christ, appeared to the prophet Joseph Smith and spoke to him "face to face," leaving a correct knowledge of their appearance, which would aid the prophet materially in teaching the people to keep the commandments of the "God who made the heaven and earth" instead of the spurious nonentity, of modern sectism, to whom had been given the usurped name of the God of Abraham, Isaac and Jacob.

The prophet Elijah appeared in the Kirtland temple and instructed the Saints in baptism for the dead, thereby turning the hearts of the children to the parents. A voice from heaven cried, "come out of Babylon," and as a result 300,000 people are gathered in the defiles of the Rocky mountains.

Joseph Smith did not come unheralded. The prophets foretold his coming, and he faithfully performed the work he was sent to do. There is no more excuse for one not accepting the prophet of latter

days than Moses, Elijah, Jeremiah or any of the inspired men, and those who do not obey will come under the same condemnation as those of former times. Repent, O, nations, for your hard-heartedness, and do not be condemned for rejecting the living oracles of God.

MAIL TO THE HEROES TRIUMPHANT!

BY DR. J. L. ROBERTS.
(Tune, "Columbia, the Gem of the Ocean.")

All hail! To the heroes triumphant,
Who come from the battle afar,
From the tropical sun, that burneth,
From the fiercer fires of war.
They went not for honor or glory,
But fought for the righting of wrong,
Who asking no praise or vain story,
Gave freedom, the glory of song.

Pass under the arch-tower Triumphant!
We build it for sire and son,
A token of faith in our loved ones,
For valor their sacrifice won;
Who went not for honor or glory,
But fought for the righting of wrong,
Who asking no praise or vain story,
Gave freedom, the glory of song.

Pass under the arch-tower Triumphant!
Where, weeping for dead ones that sleep,
The mothers and widows are mourning,
Yet, sing through the tears that they weep.

For those, who went not for glory,
But died for the righting of wrong,
Who asking no praise or vain story,
Gave freedom, the glory of song.

All hail! to sweet peace and its blessings,
Which rise with each glorious morn,
Thanksgiving, the nation confessing,
O'er the land by freedom is borne,
For those who go out, not for glory,
But fight for the righting of wrong,
Will have part in song and in story,
With freedom, the glory of song.

The True Gospel.

BY MARY E. GARRASON.

Sister Garrason, of Fender county, North Carolina, writes an interesting communication relating to her life as a Christian. For thirty years she was a member of an orthodox church and was very earnest in her duties. Wickedness crept into the church and lust for money, the root of all evil, seemed to take possession of clergy and laity. After the death of her husband she noted that love and charity decreased in proportion to her money.

"Two Elders called at my home and left a little tract, and when they had left I sat down and read it. I was, happily surprised, for it was all plain except the Book of Mormon, which I knew nothing of. The Elders preached in our neighborhood and large crowds attended their meetings. I was only able to attend twice, but they made everything so simple and clear I knew they were true servants of God. The next spring two more Elders visited our neighborhood and held a well attended series of meetings.

"On July 13th I was baptized and can testify that this is the Church of Jesus Christ; while I have been persecuted by my neighbors I rejoiced and am exceedingly glad, for I know that my dear Savior was persecuted before me, and we are promised that if we are persecuted with Christ we will be glorified with him.

"Let me say to all who desire to learn of 'Mormonism,' go to its teacher and not to its enemies. If you desire to learn of orthodoxy it would not be right to condemn it from the standpoint of a Catholic, nor would you expect to learn of the real merits of our government from a Frenchman. It is the same with the religion of Jesus Christ, as He and His disciples were the ones who alone were able to represent their ideas, so the disciples of Christ in these days are most capable of giving information relative to their religious views."

"THE MYSTERIOUS PREACHER."

(Concluded from Page 303.)

"Many remarkable cases of healing occurred under his administration.

"The people of the world called him a Mormon priest, which he neither sanctioned nor denied.

"Our little band suffered exceedingly from persecutions and the scandal of the world for eighteen months, when we noticed an account of an interview between President John Taylor and a U. S. official on the martyrdom of Joseph Smith.

"We then wrote to Bockholt, of Salt Lake City, for information, who answered promptly and sent us the 'Voice of Warning' and a list of Church works. Also advised us to correspond with John Morgan, at Rome, Georgia, who afterwards informed us that there was a branch of the Church in Lewis county, and advised us to visit it. We did so and met Franklin Spencer and Hyrum Belnap. Conversing with them for some time we were convinced that they were the servants of the Lord. We were then baptised and returned home rejoicing that we had thus far followed the promptings of the Spirit of God.

"On the twenty-first, Elders Hyrum Belnap and George H. Carter came to this neighborhood and baptised seventeen souls and organized a branch of the Church, consisting of nineteen members. 'Let all honor be given to our Father in heaven for thus leading us into the right way. Truly,

"James Henderson Scott,
"Sireneous Reed."

In a conversation with some of them, Mr. Edge stated that he had once lived in the land of Texas and had a wife and one child when he began his missionary labor.

He also informed them that he had a partner whom he very frequently traveled with, by the name of Cob, whom he had not seen since leaving the State of Arkansas.

In speaking of himself he said:
"I am not worthy of but one of the nail prints in my hands."

Some time after his departure one of this little band was casually turning the leaves of the large Bible owned by S. Reed, and discovered the thirty-first verse of the twenty-fourth chapter of Matthew inclosed in brackets, inside of which was written the name of Robert Edge.

He wrote his people two letters of encouragement, one while in the State of Georgia and the other while in South Carolina. In the last one he spoke some of visiting England.

A few months later I met President Morgan in the city of Nashville, who, while in conversation regarding the preacher, Edge, showed me a letter that he had received some time previous with no name signed to it.

As far as I was able to judge between the writings left in Henderson county by Mr. Edge and this letter, they were penciled by the same hand.

Late in the fall of the same year Haley's Creek Branch, save one soul, emigrated to San Jose County, Colorado.

Thus we close our narrative thinking of the prayer of Robert Edge:

"Those who seek curiosity, cause that they might feel more curious."

Elder W. W. Bean's Account.

After being released from my mission, I proceeded to Lexington, Henderson county, Tenn., where I had heard something concerning the mysterious preacher who was there some sixteen years ago. He created considerable excitement and I was desirous of knowing where he came from and where he went after leaving Henderson county. I conversed with a number of the influential citizens, some of whom were intimate friends of this preacher, and gleaned information about as follows:

A certain man going by the name of Robert Edge came into the settlement

and claimed to be a preacher of the Gospel. He was rather an ordinary looking man and rather smaller than the average in stature. The people did not think that he amounted to much judging from outward appearance, but when he got into the pulpit he was considered a wonder. He surprised the people very much, as they say he knew the Bible by heart.

He found a number of people who were in sympathy with his doctrines, and also had a number of enemies who persecuted both him and his disciples. He was such a convincing talker that the other denominations offered him several thousand dollars per year to preach for them, but he declined, preferring to preach the Gospel free of charge, as he was not peddling the Gospel of salvation.

About sixty people accepted his teachings. He said that all of them would not be able to stand the test of persecutions that would be heaped upon them, but he called a fast of three days and told them that all who could hold out to the end of the three days fast were of the blood of Israel, and might be able to stand the test. Hence they began the fast, and at the end of the three days there were only seventeen who had continued.

There were a number of them, in fact, all of his disciples, in the beginning, pled for baptism. He refused to baptise them, saying there would be other men follow him who would have the authority and would baptise those who remained faithful. He also told them to mark the passages of scripture that he mentioned, and that when these men came they would use the same passages of scripture, and would preach the same identical doctrine which he had been preaching. Finally he left the neighborhood and the people really did not know what became of him. It is thought by some that he went to North Carolina, but they have lost track of him entirely.

In a short time two Mormon Elders came and preached the very same doctrine that he did, and the people recognized them as being the men of whom he had spoken, and at once applied for baptism. The seventeen who had fasted three days connected themselves with the Church of Jesus Christ of Latter-day Saints, and the greater part of them went to Colorado and located. Some afterwards became dissatisfied and joined the Josephite Church and some returned to Tennessee again, their former home. One of them, being ordained to the office of an Elder in the Reorganized Church, has become a preacher of that faith, and they now have a small branch about six or seven miles distant from Lexington, but it is in a very weak condition, as the presiding Elder is a man who drinks and does not have a very good reputation in the neighborhood.

This Robert Edge did the most of his preaching at Perryville, about five to six miles from Lexington, but preached some in the Lexington court house. Among his converts were some of the best citizens of that neighborhood. He was a man of great faith and administered to the sick for the restoration of their health. He was a very exemplary man in every respect with the exception of one habit—that of smoking a pipe. The people were much enthused over his doctrines, and also somewhat divided; some thinking he was a wonder, and others thinking that he was a religious fanatic. They are all puzzled unto this day to know where he came from or what he was here for, or his object in preaching, as he would not preach for hire.

It is the supernatural in man which reveals to him the God whom Nature conceals.—Jacobi.

UTAH VOLUNTEERS RETURN.

Deseret News.

Fifteen months to the day after leaving Salt Lake to ship for war service in a land 10,000 miles over the sea, the Utah volunteers re-entered their homes.

May 19, 1898 beheld the batteries march away, and the glorious God speed they were accorded will never be forgotten. But if their leavetaking was a memorable one, what shall be said of the stupendous, soul-stirring, lung-splitting, heart throbbing welcome which they were accorded as they again set foot in their native city today.

It was a perfect delirium of greeting, a frenzy of popular enthusiasm; the town turned itself topsy turvy with delight over its heroes and probably while life lasts, they will not forget the whole-souled nature of that welcome home.

The day was a perfect one; the clouds which had caused so much anxiety for the past few days had all rolled away, leaving the sky a clear blue, with the sun's rays warmer than usual, but not uncomfortably hot. The crowds began to assemble as early as 8 o'clock; the trains into the city had emptied their thousands on the previous nights; more trains rolled in this morning and all the roads leading to the city were crowded with vehicles from the rural districts. Main street sidewalks early became almost impassable; South Temple, leading to the Short Line depot, was a solid block of humanity for almost the entire distance, and around the depot itself, it looked as though half the population of the city was struggling to get into the yard.

The efficient system adopted by Marshal of the Day W. H. Penrose, however, kept the yards clear; the cavalry boys were drawn up in beautiful order inside the enclosure, and a small army of mounted aids, assisted by police "kept the people back" in admirable style. There was the usual weary wait, inevitable on all such occasions. The morning wore away; 9 and 10 o'clock struck, and no tidings came of the delayed train, she was late entering Ogden, that was all that could be ascertained and everyone knew that Ogden's hospitable claims would have first to be satisfied, after she arrived. So people who were out to see the parade sat down on steps or under trees and patiently waited.

Finally, came the signal that set the whole city vibrating. At just ten minutes to 11 o'clock, a tooting of steam whistles throughout the town told that the festivities in Ogden were over and that the train had started on its thirty-seven miles home stretch. Those whistles aroused every drooping bit of enthusiasm, enlivened the weary and set the whole population agog with expectancy. At 11:30 people around the depot were raised to a high pitch of enthusiasm by hearing a long whistle to the north; but it was only the avant courier, the train from Ogden bearing friends and relatives of the volunteers. But they brought the cheering news that the boys themselves were just behind. Then came the electric sound that started the waves of population around the depot to rolling in agitation. A long whistle sounded, and immediately after the train dashed around the curve and came to a stop in the yards. At once pandemonium broke loose. Generally the yards were clear, but the north approach had not been guarded by General Penrose's lynx-eyed ropers and people surged in that way. Those on the east and south, however,

where the great gatherings had congregated, were held in check, and many an eager eyed parent, brother, sister or sweetheart had to hold his or her tumultuous feelings in check till a later period. The boys were soon formed in order and after a little more delay the various divisions wheeled into line and the long procession, bombarded by salvos of welcome from thousands of throats began its march on the way to Liberty Park.

The Salt Lake Party.

A big throng of Salt Lakers took the early train for Ogden and joined in the greeting there. The 6 o'clock Oregon Short Line train was crowded. Governor Wells' private car, tendered by Mr. Burley, and thoughtfully stocked with fruits and refreshments that furnished a welcome breakfast, being attached to the rear of the train.

In the Governor's car were Col. and Mrs. N. W. Clayton, Col. W. G. Nebeker, Sergt. Gen. Pinkerton, D. E. Burley, Clem Schramm, Mrs. F. W. Jennings, Miss Emily Katz, Miss Marjory Young, daughter of Maj. R. W. Young, Mr. and Mrs. H. G. Whitney, Miss Syble Anderson, Miss Allie Miller, Miss Pierce, Will Ritter and Scott Wells (both of whom wore the brown uniforms of the battery in readiness to fall in line). Also Lieut.-Cols. Ford and Croxall of the brigade staff.

As may be imagined, the meeting between the Governor and his party and those on the volunteer train was a deeply affecting one. Governor Wells and Maj. Young, friends, companions and business associates all their lives, fell on each other's necks like another David and Jonathan. Mr. and Mrs. Young also met their two daughters and little son in Ogden; a number of Maj. Grant's relatives swooped down on him as he stepped off the train; Mrs. Will Clawson, daughter of Mayor Clark, surprised her friends by alighting with Mr. and Mrs. Young, and Mr. and Mrs. C. S. Burton; Col. Bruback and E. G. Ivins were also in the sleeper, and as all left the train the cries, the greetings, the kisses, the embraces, even the tears of joy evident on every hand defied all attempts at any sort of order, and a long delay ensued before the volunteers could be put into line for marching, or even urged to get aboard cars for Lester Park.

Ogden's Warm Welcome.

Before daybreak this morning Ogden was astir. At 5 a. m. the patriotic ladies of the Red Cross society were as busy as bustling bees in Lester Park arranging the details for the breakfast for the returning volunteers. At the depot the crowd, principally from the country, began to assemble as early as 4 o'clock, and before daybreak scores of people were pacing the platform. By 8 o'clock the crowd had carried the depot by storm, overflowed on to the tracks, while the receding wave took possession of Twenty-fifth street.

By 8:30 there were pronounced signs of expectancy among the troubled mass of restless humanity; three minutes later an engine down in the yards gave vent to an unmistakable whistle, that was taken up by the power house, passed along to the other engines along the line and in turn every steam whistle back to the mountain range took up the refrain.

"Here they come," was the cry, accompanied by a great craning of necks and treading of neighboring toes; even a tropical dog fight upon the platform, within a limited space, was passed by unheeded as the soldier boys steamed into town amid a shout of welcome that rose

upon the sunny morn. The men remained in the cars, while there was a mad scramble to see the heroes.

One or two men could not resist the temptation of jumping out and clasping their loved ones to their breasts. Sergeant Alford Ellis was among the first to reach terra firma with a couple of

Monkeys in His Arms;

he dropped his pets and the next instant he was kissing his father and brother with an abandon that put his "sparking" days in the shade. Private M. H. Ackaret of Ogden, embraced his aged father and mother while spectators sympathetically turned away their heads and blew their noses from sheer sympathy as his mother said through her tears of joy, "Well Harry you ain't changed much." Private D. J. Davies, who was among the last to be wounded, stood a little distance away with one hand on his cane and the other clasping his proud father's hand. Hundreds of similar scenes were being enacted on all sides and those men, who had no relatives to greet them, did not have to stand around long without a hearty handshake and a vehement "God bless you" on the part of total strangers.

Finally Bugler Matt Kleinly of Battery B, sounded the call and the boys in their kahki suits mustered on board the street cars with their band in the front car and made their way up Twenty-fifth street, accompanied by the Ogden and North Ogden bands playing patriotic airs.

When Lester Park was reached, "Utah's own Band" played a lively air while the young ladies in charge of the various tables that were spread under the foliage sallied forth and invited the lads to make an assault upon the menu.

Cheers for Ogden.

Three cheers and a "tiger" were given by the battery boys for Ogden, and then they made a flank movement, with the single casualty of a broken bench, upon the entrenched viands. Under the combined attack the delicacies melted at about the same ratio as would a snowball in far off Manila.

Over at the officers' table there was likewise some first-class trenchermen and the way they buttered rolls, "like mother used to make," retreated into the interior, was electrifying. Mrs. Driver, of the Ogden Red Cross society, sat at the head of the table, with Governor Wells and Maj. Richard Young on her right and Maj. Grant at her left hand, the balance of the chairs being occupied by the Governor's staff, the returning officers of the batteries, together with their parents, Hon. Franklin Dr. Richards, Hon. Heber J. Grant and ladies, while Mayor Boyle of Ogden, occupied the foot of the table.

As soon as the guests were seated, Mrs. Driver arose and in a few well chosen words on behalf of the Red Cross society, greeted the volunteers, at the same time expressing the desire to hear from Governor Wells, Maj. Young and Mayor Boyle.

Mayor J. A. Boyle then rose to his feet and claimed that he was no speaker, "he wished he were," so that he could welcome the boys who had fought so gallantly for the honor of their country and state, to the city of Ogden. He said he realized that everyone was hungry, and consequently he would curtail his speech by assuring them that Ogden felt proud of her gallant guests.

Executive's Welcome.

Governor Wells then in the name of the state welcomed back "the volunteers who had upheld the honor of the state in the numerous engagements in which

they had fought so gallantly. I do not feel to add to the very appropriate remarks of the representative of the Red Cross society and Mayor Boyle, for the band is ready to play and there are other things to discuss at this present time. I am sure you will excuse me if I give way."

Major Young's Response.

Maj. Young pushed his chair back and with a lingering glance at his plate took the lawn.

"In behalf of the volunteer batteries," he said, "I return most hearty thanks for the honor that you have done us this morning. I feel like the rest of the speakers that this is no time or place for a speech. In fact," he continued, "if I were to confine my remarks to a speech I would show that I was no soldier;" then in a few pithy sentences he tendered the hearty thanks of the volunteer batteries for the splendid token of Ogden's interest in the boys who had stood the brunt of the campaign in the Philippines.

The arrangements for banqueting the volunteers at Ogden were carried out in a systematic and generous manner. There were nice tables and all spread with the choice dishes and fruit in season for their delectation.

At 9:30 the bugle call sounded to fall in, and the volunteers headed by Maj. Young and Grant and Lieut. Seaman on horseback and their own particular band marched down to the union depot where they boarded the train for Salt Lake City.

In the City's Center.

From the moment the whistles sounded the arrival of the volunteer train at the depot, the crowds thronging the line of march were in throes of expectancy. At the "News" corner a great multitude had assembled, and in the central square and along each of the four streets verging from its space a sea of people emerged, and gazed and waited—their eyes turned towards the direction from whence the boys would come. As the platoon of police, which headed the procession, came in sight, the crowd which had pushed into the center of the street, anxious to catch a glimpse of Utah's heroes, reluctantly fell back under their continued urging; but as the battle and travel worn column for which they were watching came into view, the line pushed forward with an irresistible impulse close to the marching column. As the returned heroes advanced, from the throngs lining the streets and steps and roofs of the surrounding buildings, a great cheer went up, and as the column of battle-worn sun-burned soldiers turned from the motto of welcome which the "News" had stretched across the street at the head of the line of march on South Temple street, to march down Main—the chorus of cheers which rose from the near spectators, grew into a continuous thunder, as the line wended its way towards the great triumphal arch below—the cheers, intermingled with the jubilant notes of the various bands, making a great patriotic diapason of sound. As far as the eye could see flags and handkerchiefs were waved from street balconies, and rooftops along the line, making a scene of kaleidoscopic brilliance, with its motion, light and color.

Following the Philippine batteries came battery C, with Frank Jennings commanding, Troop I, of the Rough Riders, with John Q. Cannon at its head, and Troop C, with the hospital corps and Utah volunteers from other regiments, the entire line receiving a vociferous greeting of cheers. For nearly three quarters of an hour the divisions of the

great parade filed past the "News" corner—a moving river of color—the banners, floats and divisions of the veterans of the army coming for a generous ovation from the throngs.

The float bearing Utah's bevy of fair maidens, who were later to decorate the heroes, received special recognition—and the Elks big wagon, carrying the Elks and the clock, and with its effective festooning in the royal purple also called for a burst of applause. The big basket float was a noticeable feature, in the line, and the long procession was brightened by the brilliant uniforms of the Knights of Pythias and other civic societies, while the outside town contingents made a noticeable showing in the brilliant column. **THROUGH THE ARCH OF TRIUMPH.**

Caesar returning from the Gallic wars, was not received with greater enthusiasm than were our heroes. As the column passed through the triumphal arch, the air was rent with vociferous shouts and wild hurrahs. On the west end of the arch and on top of the turrets, a crowd of little girls loaded with flowers, cast them down on the heads of the modest heroes, until the road along the line of march was literally transformed into a bed of flowers. So eager were the people to see the faces of the battery boys that they broke the bounds set by the policemen, and for awhile heroes and plain citizens were mixed in the road, and it was with difficulty that the policemen forced the people back to make a clearing sufficient for the column to move without someone being trodden down. It took the parade forty-five minutes to pass under the arch which was surrounded by a mighty host of welcoming citizens, who cheered themselves hoarse in the excitement of the occasion.

From the Reviewing Stand.

Long before the time scheduled for the heroes to pass the reviewing stand countless numbers had stationed themselves along either side of Fourth South and eagerly awaited the arrival of the procession. On the first intimation of the "boys" arrival—the blowing of whistles—an excited murmur of approval passed from mouth to mouth along the line that extended from state to Sixth East street.

At 12:10 a carriage drove up to the stand with Senator Joseph L. Rawlins, President Snow, Hon. Jerrold R. Letcher and LeRoy C. Snow. Those who occupied the stand were Governor Wells, Senator Rawlins, President Snow, Adjutant-General Burton, Mayor Clark, Secretary Hammond, Speaker Roylance, Judges Baskin, Norrell and Higgins, Attorney-General Bishop, Col. Lee, a British officer; Col. Stevens of Ogden, Col. Clayton, Col. Bruback, Col. Nebeker, Surgeon Penrose, Assistant Surgeon Croxall; Lieut. Ford, President Barnes of the City Council, and Councilman Romney, Diehl, Weiler, Siddoway, Callister, Fernstrom, Morris, Wallace and Margetts. There was also a large number of ladies on the stand. About 12:45 the procession turned the corner of State and Fourth South. Little or no enthusiasm was expressed until "the boys" came in sight. Just as soon as Maj. Young and Grant were sighted a mighty shout arose from the multitude and increased as the news of the heroes' approach spread until the earth almost trembled. As batteries A and B reached the stand an ovation was given them that must in a large measure have repaid the brave lads for all they have endured while defending their country's honor in a tropical clime. As the carriage bearing the wounded soldiers passed, all heads

were bared, and a cheer long and loud greeted their ears. After the last of the procession passed, carriages were provided and those who occupied the stand were driven to Liberty Park.

At Liberty Park.

After a march, every step of which was characterized by the joyous enthusiasm of the crowds who lined the streets to welcome them, the heroes at last approached Liberty Park. Here as elsewhere everything conspired to gladden the hearts of "the boys." The day was an ideal one, and the green grass on the well kept lawns of this retreat must have been a pleasant sight to the eyes of the boys. The march was made direct to the grand stand, which was gaily decorated in bunting. In the front of the stand, secured by ropes, were the reserved seats for the heroes of the hour. The soldiers had not reached the park ere crowds of people of all ages and sizes were hurriedly making their way to the point of destination. Within ten minutes after the boys reached the stand the streams of people had continued to grow to such proportions as were never seen in the park before. The space reserved for the soldiers was not considered sacred, and in spite of the efforts to restrain them, many of the multitude gave way to their feelings and stepped into the enclosure to bid the boys welcome home. The pleasure felt by the masses was evidenced by the hum of joyous conversation which continued until Gen. Penrose invited all present to join in singing one verse of the "Old Hundred."

It lacked ten minutes of two o'clock when the volunteers took their seats within the enclosure immediately facing the grand stand. At 2:05 Grand Marshal Penrose called the vast assemblage to order. Seated on the platform were President Snow, Governor Wells, Senator Rawlins, Gen. Burton, Surgeon-General Pinkerton, Col. Clayton, Inspector-General W. G. Nebeker, Col. Bruback and T. J. Stevens. Behind these gentlemen sat Maj. Young and Grant, Captains Wedgwood and Critchlow, Lieutenants Gibbs, Naylor, Hines, Seaman, Anderson and Webb. Mayor Clark and a number of city councilmen also occupied prominent places on the stand.

The exercises began by the audience singing one verse of the "Old Hundred," accompanied by the combined bands. The invocation was then offered by President Snow, as follows:

President Snow's Prayer.

"Alwise and Holy Father, we thy servants and thy children, who have come into the world for the accomplishment of certain purposes come before thee this beautiful and lovely day, and we pray thy choice blessings upon us during the short time that we await before thee.

"We thank thee, Holy Father, that thou hast given us this favorable and glorious opportunity of showing our wishes and desires to honor these gallant pioneers, both officers and soldiers, who have been employed in service and have shown a willingness to sacrifice their lives for this grand republic, in upholding and sustaining the grand flag that we love so well.

"We thank thee for this opportunity to show our love for these heroes who have accomplished such wonders for the beloved United States, which was founded by noble and inspired men. We ask thee Father, to bless these heroes that they may live long to see and enjoy the fruit of their labors, that they may see that flag wave in triumph, and a good government established in the islands